1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

THE CARAJÁ[1]

By William Lipkind

TRIBAL DIVISIONS AND TERRITORY

The *Carajá* are a river people who since pre-Columbian times have held as the central portion of their territory the inland Island of Bananal, which is formed by the great fork of the Araguaya River (lat. 8°–17° S., long. 48°–52° W., map 1, *No. 1*; see Volume 1, map 7). They must be regarded as an independent linguistic family for the present; their language displays no convincing similarities to any other recorded South American language.

The term "*Carajá*" is used to designate the entire people as well as the largest of the three tribal divisions; the other two are the *Shambioá* and the *Javahé*. The *Carajá* proper have 20 villages on the western or main branch of the Araguaya River, widely spread from Leopoldina south of Bananal clear down to the end of the Island. The *Shambioá*, now nearly extinct, have only two villages left, a little way below Conceição. The eight villages of the *Javahé* lie on the eastern or minor branch of the Araguaya River and on the small streams within Bananal. The general location and the relative sizes of the three groups have remained the same since the earliest times.

The native names give some notion of intergroup attitudes. All three groups regard themselves as a single people and use a name meaning "we" to distinguish themselves from other tribes. The *Carajá* proper are called the "great people" by the other two groups. The *Shambioá* are the "companion people." The *Javahé* are called by a name which is used generally to mean "Indian" and bears the pejorative connotation "backwoodsman" or "hick." There is a possible analysis which makes it the "old people" but, even if this etymology is correct, the word no longer has that meaning.

Dialectical differences are slight and other differences not very great, with the *Shambioá* occupying a middle position culturally between the other two groups. This account is based on field work with the *Carajá* proper and refers to the other groups only where they exhibit important differences.

[1] The present description of the *Carajá* is based on the author's field work during 1937, done under the auspices of the Department of Anthropology, Columbia University.

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I. The Karaya Tribes on the Araguaia River (Goyaz).

Historical.

175 The Karaya are mentioned for the first time on the occasion of that well-known raid which the Paulista gang-leader Antonio Pires Campos (2) undertook around the year 1684 from Cuyaba down

2. According to others, Manuel Pires Campos.

the Rio das Mortes to the Araguaia. It was at that time that the gold mines of the "Martirios," which play so important a role in modern Brazilian folk-tales, were discovered: they were later lost again and are still most eagerly sought to the present day.

[131] On his return Pires Campos visited the "Ilha dos Carajas," the large island now called Bananal or Ilha da Santa Anna, which the

[177] Araguaia forms between 13 1/2° and 10 1/2° south latitude. Numerous captives were dragged off from here to São Paulo as slaves.

In the forties of the previous century the son of the above, who had been called on by the Goyans for assistance against the hostile Kayapo, organized a second slave hunt along the Araguaia from Goyaz.

There is detailed information about this expedition in the report of the alferes José Pinto da Fonseca (3), who visited the river

[113] 3. Rev. trim., Vol. 8, pp. 376 ff.

in 1775 on the orders of the then commander-in chief of Goyaz, José Almeida de Vasconcellos, in order to establish friendly relations with the wild tribes there, since the need to open the principal rivers of the province to navigation was making itself felt more and more. In June of the year concerned he and his troop reached the southern tip of Bananal Island and were soon able to win over the Karaya living there.

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175 At first he was met with distrust, since everyone was still
199 under the influence of the horrible deeds which Pires Campos had committed there 25 years earlier. Soon, however, by means of his intelligent, kind behavior, Pinto succeeded in getting the savages to put themselves under the protection of the governor of
[48] Goyaz. Their chief, Abeonona, swore an oath of fealty to the king of Portugal, the exact words of which are communicated in the above-mentioned letter.

175 The description of the Karaya which Pinto presents corresponds completely to present-day conditions. Through him we receive
● [131] the first information about the large lake in the northern part of Bananal Island, not yet visited by any traveler, on the shores of
[16] which live the Yavahẽ /Javahe/. Pinto estimates the number of
[36] the Karaya at 9,000 souls in nine large villages, three of which belong to the Yavahẽ.

A second expedition left in the following year to lay out near the largest of the Indian villages on the island a military post which was given the name of Colonia da nova beira.

Later other such posts were established on the Araguaia, and some in the region of the Sambioa /Shambioa/. Under the prevailing mismanagement, however, these cultural centers very
[67] soon fell to ruin (1). Already in 1782 it was necessary to transport
[69]

[13] 1. Cazal, Corogr. bras. /Chorography of Brazil/, I, p. 340. — Cunha Mattos, Corogr. de Goyaz." Rev. trim., Vol. 37, I, p. 393.

800 Karaya to S. José de Mossamedes in Goyaz, and in 1786 other bands were settled at Carretão, which, however, after a short time fell victim to an epidemic of measles. The colony of Mossamedes, too, did not prosper. Pohl found the place in the most wretched condition in the twenties of our century. Every trace of the earlier colonizing activities soon disappeared on the Araguaia. The island of Bananal in particular is as unknown today as at the time of its discovery.

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175 Nevertheless, the relationship of the Karaya to the immigrant
197 population remained rather good. On various occasions individuals of this people reached Pará on trading ships. In 1791 the chief, Aribedu, gave the then governor of this province information about the currents of the Araguaia. The trading expedition which traveled along the Tocantins and Araguaia in 1792 also brought many Karaya from the interior.

On the other hand, in the beginning of this century serious
[721] hostilities broke out. The newly established post of Santa Maria
[648] was completely destroyed in 1813 by the Karaya and the Akuã (Chavante) allied with them (2).

[113] 2. Rev. trim., Vol. 25, II, p. 91.

175 Then for a long time the reports are silent; the Karaya are mentioned by Martius, Pohl, and Aug. St. Hilaire only in passing.

We do not get more detailed information again until the great expedition of Castelnau in 1844. Since the French traveler did not travel on the left arm of the river, now navigated exclusively, but rather on the right one, east of Bananal Island, he did not become acquainted with the Karayahi. He also saw no Yavahẽ. He erroneously designates the island as uninhabited. On the other
[635] hand, he spent several days in the large Šambioa villages. He wrote down the first word-list and above all, described the strange dance masks, whose true significance, however, remained hidden from him. Unfortunately his whole collection was lost in the cataracts of the lower Tocantins.

Three years later the Brazilian official, Dr. Rufino Theotonio
[31] Segurado, came upstream from Pará. His excellent travel report contains notes on the Šambioa whom he encountered just above the rapids Carreira comprida. He also visited the Karayahi (3).

[113] 3. Rev. trim, Vol. 5, pp. 178 ff.

Of other Brazilian travelers, General Couto Magelhães, who did so much for Araguaia shipping and who, as president of Goyaz,

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175 came in contact with the Karaya (4) as early as 1863 on a short

4. In the no longer extant Aldeamento da Estiva near Salinas, where Chavante and Karaya were settled in the care of an Italian missionary. Cf. Peterm. Mitth., 1876, p. 222.

[113]

trip to S. José, but later traveled the whole river on repeated occasions, had the most opportunity to become acquainted with this remarkable people. He did not publish anything in connection with this, however. Some scattered notes are to be found in his first travel report of 1863 and in the work O Selvagem (Rio de Janeiro, 1874).

[113]

/6/ In 1879 the engineer Moraes Jardim investigated the navigable stretch of the Araguaia from Leopoldina to Santa Maria. Appended to his report (1) is a description of the Karayahi villages

1. O rio Araguaya, relatorio de sua exploração /The Araguaia River, an Account of Its Exploration/. Rio de Janeiro, 1880.

[113]

written by his companion, Dr. Spinola, which is, on the whole, correct.

Also the travel account of the former president of Goyaz, Dr. Joaquim Leite Moraes (1882), contains some interesting material about the Karaya. The first fairly complete collection of ethnological objects was made by this traveler on his way to São Paulo. It is now scattered, but I succeeded in acquiring for the Royal Museum two of the best pieces from the owner, the war clubs of the well-known Sambioa chiefs, Roco and Ambura.

[126]

Territorial Distribution

● 131 101 Whereas until a few years ago only the Karaya on the Araguaia were known, the existence of other hordes of the same nation on the right bank of the middle and lower Xingu was proved by the first Xingu expedition.

/6 cont./

000 648 Xingu expedition. Their relationship to the neighboring tribes and to the Brazilian settlers of the rubber districts is, however, completely hostile here, so that up to now any approach was impossible. The Yuruna suffer most from their attacks. Traces of battles, devastated dwelling places, and the like were found everywhere by the first expedition of v. d. Steinen.

101 Some ethnographic objects from these tribes, acquired among the Yuruna, leave no doubt but that we are dealing with true Karaya here.

The likelihood that there is a still further extension of these Karaya into the upper region of the river was discovered by the 171 second Xingu expedition. Objects acquired among the Kamayura /Camayura/ (below 12° south latitude) allegedly came from a tribe known there under the name of Aruma: a broken club, various arrows, feather headdresses, which are completely identical with those of the Karaya. Also, the tribe neighboring the Kamayura, the Trumai, had much in common with the Karaya, for example, the men's custom of tying the foreskin over the glans with a cotton thread, the bast aprons of the women, which are, however, much narrower and shorter than those of the Karaya women, the feather headdresses, and the form of the arrow-thrower. The languages of the two tribes, however, show no relationship.

101 The Karaya of the Araguaia are no longer connected with those of the Xingu. The two are separated from each other by the great warlike Gês nations of the Kayapo and Akuã (Chavante), who pushed in between them a long time ago.

• 131 Their dwelling sites lie along the middle course of the Araguaia 133 between the mouth of the Rio Crixas and the first great rapids, S. 361 Miguel, where the river breaks through or flows around the mountain ranges which border the northern slope of the great plateau of interior Brazil.

133 Already below 15° south latitude it enters a broad plain filled with alluvial materials, which in general has the same character [139] about as far as S. Maria (9° 30'). Flat, densely overgrown islands in the river, the banks bordered by sand dunes, behind which rises on higher ground a luxuriant strip of forest which, however, as

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132 The life of the inhabitants is determined by the sharp division of the seasons. The rainless period lasts from May to the end of September, and farther north even until far into October. Then broad sandbanks (praias) are exposed everywhere, with the sun [221] beating down on them day after day. For the Indians this is the real period of river life. Fishing then governs all interests. With the beginning of November the rainy season has usually already set [133] in with strength. In December and January the river is highest, ten to twelve meters above the low level. From bank to bank, without interruption, a tremendous mass of water fills the bed, flooding the neighboring low plains for some distance.

136 Swarms of annoying insects, mosquitoes and pium /a very 221 small mosquito/, which are completely absent in the dry season, now fill the air. The Indian is forced to retreat to higher ground, where he then attends to cultivating the fields and, if need be, [226] hunts. Fishing can be carried on only in the lagoons at this time.

133 When the water lowers, bad fevers are not uncommon on the 164 middle Araguaia, where extensive swamps accompany the river.

Hordes. The Karaya of the Araguaia are divided into the 101 three large tribes of the Yavahẽ, Karayahi, and Šambioa, which [161] together may number about 4,000 persons. The first inhabit the ● [131] interior of the still completely unknown Bananal Island. We know [361] only this much about it, that in its northern part there is a large lake near which the three villages of the Yavahẽ are located. It has an outlet into the eastern arm (furo) of the Araguaia, at the mouth of which some of these savages were spoken to for the last 177 time in April, 1888. In the meantime no one has sought them out here, although they have indicated several times their desire to trade with the colonists. They badly need iron tools, which now come to them only rarely through the agency of the Karayahi. In the villages of the latter one sometimes meets some Yavahẽ. They do not like to leave their hiding place in large numbers, since they justifiably fear importing epidemic diseases.

361 The Karayahi live in 12-15 villages of various size on the west arm of the Araguaia in the region of the navigable stretch from S. José below the mouth of the Crixas to the region of S. Maria.

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36 [48] Their northernmost settlement near S. Maria was attacked and completely destroyed in 1881 by the Kayapo of the left bank. Since then they have not ventured far beyond the northernmost tip of Bananal Island with their settlements. Their farthest excursions go below S. Maria to the rapids of Joncon (i.e., it is at an end).

439 They perform important services for the traffic on the river by felling wood for the steamers. As payment they receive axes and knives, which they on their part trade to other tribes, such as the [177] Yavahé and Tapirapé. Understandably, when steamboat transportation was established, care was taken from the first to stay on good terms with the savages. The merit for introducing this excellent relationship and maintaining it for 20 years belongs to the courageous commander of the steamer, Sebastião de Freitas, who served so well in exploring the Araguaia. It is thanks to his unselfish, kind work that perhaps /8/ nowhere else in Brazil are the relations between the native population and the settlers so good as here.

To be sure, for the Karayahi the contact with "civilization" [184] has not been without consequences. In comparison with the independent Šambioa, a certain lack of order and cleanliness in their villages and less care and taste in their artifacts are noticeable. On the other hand, a wealth of most interesting ethnological ob- [126] jects are still present among them. The most important pieces in the collection were acquired from them.

311 Their material position cannot be described as especially favorable. The lower riverbanks of their region are so exposed to floods that they can practice agriculture only to a limited extent. They [48] venture onto the higher left bank only temporarily, out of fear of their worst enemies, the Akuã and Kayapo.

[3] The third large Karaya horde is that of the Šambioa, about [101] whom Castelnau brought back the first more detailed reports. [361] They possess four rather large villages between the Pau d'arco rapids [324] and the great Cachoeira de S. Miguel. Their hunting expeditions, however, extend beyond the Cachoeira grande, in former times up to the region of the Apinagês, near the present São Vincente, from [172] where increasing settlement has scared them away. The rock sculptures of the so-called Martirios Island between the Carreira

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131 172 comprida and Cachoeira grande are in any case the work of their ancestors. Since the first Araguaia travelers already mention these "inscriptions" as documents of great age, the Karaya must have lived in these regions at least since the sixteenth century (see pp. 91 ff.).

439 [162] Within the Šambioa region, where the river is no longer navigable for ships, there are no Brazilian settlements at present. The savages are therefore completely dependent on the barter trade with the few larger rowboats passing by four to six times annually or the small vessels which maintain communication with [648] São Vincente. They deliver mainly hammocks, field produce, and chickens to the travelers, but have otherwise kept their full 433 independence. Living under far better conditions of existence than the Karayahi, they stand, as far as agriculture is concerned, on a higher level than even the civilized river-dwellers.

648 [729] They live in most bitter enmity with the Kayapo tribes of the left bank, the Kradahõ /Cradaho/, Ũĩkrin, and others. Many abducted women and children of the latter are found in their villages. On the whole, however, they are well treated, the children even adopted into the tribe without further ado.

The relationship of the Šambioa to the settlers has not always been peaceful. Nevertheless, Castelnau was already able to substantiate that these Indians did not deserve the bad reputation which they had among the Goyans at the time. The main guilt for the misdeeds which occurred is in any case to be sought on the side of the foreigners.

609 Their behavior was decidedly hostile in the seventies when the notorious Chief Roco attacked travelers on several occasions and massacred them.

Today it is only the inhabitants of the second village who [411] receive strangers with hostility. Women and children are taken to safety, the warriors stand threateningly on the shore, armed with bows, spears, and clubs, and hardly condescend to barter. In the other villages our reception left little to be desired, once the fleeing women were successfully persuaded to return.

/45 cont./

87) 192 Shooting stars are very aptly compared to a hook cast out and the bait on it.

The rainbow is the "electric eel" (koadžī, the trem-trem of the Brazilians).

During eclipses of the moon it is said: ahañdō roro, the moon wishes to die. Pedro Manco denied that noise is made to avert this disaster.

The Petroglyphs of Martirios Island

133 [131] About midway between the two great river rapids, the Carreira comprida and the Cachoeira grande, a narrow rock island about one kilometer long lies close to the right river bank, the Ilha dos Martirios (6° 22' south latitude), which rises gradually from south to north. Flooded to a large extent during high water, it is connected to the neighboring bank at low water. Its western edge then falls in steep walls from 8-10 meters high down to the surface of the river. Heavily eroded, they are riddled by countless potholes and broken up into groups of columns, pyramids, and arches. The predominant stone is a coarse-grained, horizontally-layered quartz schist which splits into huge blocks. The opposite bank has the same formation. The river runs here as though in a natural channel 150 meters wide with a very slight drop.

192 On the north end of the island, in part at its highest elevation (about 15 meters above low water), in part somewhat lower, in the region of the high water line, there are visible on the stone blocks on the ground a large number of rock sculptures which are among the most remarkable on the continent and have become the center of a whole series of tales.

Only a few travelers have seen them; no one has investigated them in detail or copied them. Quite early they attracted the attention and stirred the imagination of the first Paulista bands of Pires Campos and the notorious Anhanguera (Bartholomeo Bueno the Elder), who visited the island at the end of the seventeenth century on their expedition to the Araes and their rich goldmines,

/48 cont./

172 present petroglyphs inasmuch as the rock drawings are completely lacking precisely at the cataracts of the Araguaia; rather, Martirios Island lies in an absolutely clear and quiet stretch. Nevertheless, it is a most important place for the Karaya. It [131] [648] forms the northern boundary of their territory and it is here that the hordes of the Kayapo hostile to them frequently come to the river. Many a battle may have taken place in this region between the two nations.

The interpretation of the rock sculptures as memorials or border markers, to which perhaps family insignia of prominent leaders have been added, seems to be the most acceptable according to the prevailing conditions. /The remainder of p. 48 and pp. 49-77 are not translated./

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Explanation of the Plates [2]

Pl. I. Karaya. Men and Women (of the fourth village of the Šambioa).

192 291 302

1. Warriors. The man on the left /sic/ with parted hair, [296] [411] [301] the tobacco pipe (Fig. 4 /see p. 28/) in his mouth, holding his weapons in his hand. The one on the right /sic/ shows the hair put in a braid with the feather decoration u̇šiktamaru (see p. 16) and the national wrapping of the foreskin (see p. 17).

2. Woman and girl with the bast aprons, whose front end is drawn to the rear since both individuals have just got up from [285] the ground (see p. 17). One of the large buriti-fiber mats mentioned on pp. 38 and 39 forms the background for both groups.

Pl. II. Karaya. Men (of the fourth of the village of the Šambioa).

[301] [304] 1 a and b. Portrait of a young Šambioa man with ear sticks and wooden lip-plug, widely parted hair, and clearly recognizable tribal tattooing on the cheeks.

[2] [Plates appear on pp. 103-115--Analyst]

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175 In 1772 José Machado undertook a military expedition by
179 land from Trahiras to the Araguaya; he succeeded in establishing amicable relations with the Carajás, but otherwise his expedition was without success (7).

7. Rev. trim. 12, p. 457; 37, p. 362, note 84.

In 1773 José Pinto da Fonseca succeeded, as the first, in remaining in peaceable contact with the Karajá for a longer time. His large military expedition seems to have come to the Araguaya by land. At a place that he called Corôa, he met
● [131] the Carajás Indians (the Karajá proper). The place seems to have been located on the eastern arm of the Araguaya, approximately in the center of the lengthwise extension of Bananal Island. He succeeded in establishing amicable relations with the Karajá. Later, the Javaês /Javahe/ (first mention of this tribe) from Bananal Island, which he called Ilha de Santa Anna,
[648] came on a visit. After an initial military expedition against the hostile Chavantes, a protective alliance was concluded with the Carajás. The report ends with a reference to undertaking a second expedition against the Chavantes. More did not become known. He had heard of the Tapirapés with whom the Carajás
[114] live in peace. In this report, Fonseca gives the first cultural description of the Karajá; in the following I have often referred to his good observations, still pertinent today (8).

[113] 8. Copia da carta, que o alferes José Pinto da Fonseca escreveu ao Exm. General de Goyazès, dando-lhe conta do descobrimento de duas nações de indios, dirigida do sitio onde portou. 2. Agosto 1775. /Copy of the letter that the alferes José Pinto da Fonseca wrote to the Exm. General de Goyazes, giving him an account of the discovery of the two parties of Indians, addressed from the place at which he arrived. 2 August 1775./ Rev. trim. 8 (1846, 2nd edition, 1867), pp. 376-390.

/175 cont./

175 There now followed a series of expeditions, the purpose of which was to make navigation on the Araguaya possible, above all, therefore, to establish communication between Goyaz and Pará.

In 1792-93 Thomaz de Souza Villa Real undertook the first journey down the Araguaya, from Goyaz to Pará by way of the eastern arm of Bananal, at the expense of a number of traders interested in shipping. He gives information about the [13] Carajás (the Šambioá are meant) and the Pinagés; he also met a few Carajás (probably Karajá proper, just below the north end of Bananal Island (13).

[113] 13. Viagem de Thomaz de Souza Villa Real pelos rios Tocantins, Araguaya e Vermelho: accompanhada de importantes documentos officiaes relativos á mesma navegação. /Voyage of Thomaz de Souza Villa Real by way of the Tocantins, Araguaia, and Vermelho rivers; accompanied by important official documents concerning the same navigation./

[361] In 1793 he traveled up the Tocantins and Araguaya as far as the lowest village of the Šambiaó (called Carajás by him). He also mentions the Carajahi (first mention of this name) and Tapirasse (13) /see footnote 13 above/.

These expeditions resulted in a little boat traffic on the Araguaya; a place on the Rio Vermelho or on the Rio de Peixe served as harbor for Goyaz. Difficulty was caused by the fact that only few boatmen were available for such journeys, and there was a lack of points where fresh provisions could be obtained along the way.

Further expeditions followed. In 1800, the new governor of Goyaz, João Manoel de Menezes, traveled from Pará up the

/176 cont./

175 [113] In 1812 Padre Luiz Antonio da Silva e Souza wrote his work: Memoria sobre o descobrimento, governo, população, e cousas mais notaveis da capitania de Goyaz /Memoir on the discovery, government, population, and other notable things about the province of Goiás/, in which he gives good historical data about all the journeys of exploration since the discovery of the province (18).

18. Rev. trim. 12 (2nd series, 5), 1849, pp. 429-510.

[113] In the second large work: Chorographia historica da Provincia de Goyaz /Historical Chorography of the Province of Goiás/, 1842, Raymundo José da Cunha Mattos studied old documents and brought out a great deal of information about the Indians; however, he occasionally combines and thus confuses the ethnic picture. According to him, the Carajás live in a village on the Furo do Bananal and in three villages in the cataract region of the river (identical with our present-day Šambioá villages); they prevent passage through the Furo. The Carajahís live on the left bank of the Araguaya and occasionally appear on Bananal. The Javaés on Bananal are almost extinct; the Xambiuás live on Bananal and then again on the river shore, and they prevent passage through the west arm of the Araguaya. He also mentions that the Tapirapés occasionally visited Bananal Island (19).

175 101 ●131 [361]

19. Rev. trim. 37 and 38.

175 It is only Castelnau, in the year 1844, who again brings more clarity. This French explorer traveled from Goyaz to the Rio de Peixe, embarked here, traveled down this river to where it empties into the Araguaya, traveled down the Araguaya through the eastern arm of Bananal, reached the entrance into the Tocantins, and, traveling up this river, returned to Goyaz. Along

/176 cont./ Along

175 the Araguaya he met only the Chambioá, of whose cultural
[131] possessions he made a collection, which, however, was lost in a shipwreck on the Tocantins. He was the first to describe the use of masks by these Indians. He, too, reports only hearsay about the Carajás, Carajahís, Javahais, and Tapirapés (20).

[113]

20. F. de Castelnau, Expedition dans les parties centrales de l'Amerique du Sud /Expedition into the Central Parts of South America/, 1843-47. Paris, 1850, Vols. 1 and 2. The same, Vue et scenes /Survey and scenes/. Paris, 1853.

We owe complete clarity, however, to the expedition of Dr. Rufino Theotonio Segurado, who traveled upstream from Pará
[101] in 1846/47. He first visited the Chambioás, who, he said, were a tribe of the Carajás, then tried to travel up the eastern arm of Bananal, but was obliged to give up the plan because the river was too shallow, then traveled up the western arm of the Araguaya, as the first explorer, and visited the Carajás Indians living here. He extended his trip as far as the Rio Vermelho on which he traveled upstream for eleven days, in order to reach Goyaz then by land. To him we therefore owe the first more exact information about the dwelling sites of the Karajá (21).

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21. Viagem de Goyaz ao Pará em 1846 e 1847, Roteiro do Dr. Rufino Theotonio Segurado /Voyage from Goiás to Pará in 1846 and 1847, Logbook of Dr. Rufino Theotonio Segurado./ Rev. trim. 10 (2nd series, Vol. 3), pp. 178-212.

/177/ I unfortunately have not been able to find the report of Dr. Eduardo Olympio Machado from the year 1850, which Moraes Jardim mentions in the introduction of his work, O Rio Araguaya.

/177 cont./

175 At the same time the Presidio de Santa Izabel (now Capoeira de Santa Izabel Velha) existed on Bananal Island: it was later transferred to near the mouth of the Rio das Mortes (Santa Izabel do Morro, now Karajá cemetery), but then given up (22).

22. Moraes Jardim, O Rio Araguaya, foreword.

We owe the first brief, more recent ethnographic description of the Karajá to Dr. Couto de Magalhães, who in 1863 traveled down the Rio Vermelho, founded the town of São José, and visited the subsequently abandoned Aldea da Estiva, one league north of Salinas, in which Chavantés and Carajás lived (23).

[113] 23. Viagem ao Araguaya /Voyage to the Araguaia/. Goyaz, 1863, pp. 124 ff.

[101] [16] [36] [131] In another work (24) he reports that the Chambioás, Carajás,

24. Dr. C. Magalhães, Região e raças selvagens do Brasil /The Country and Savage Races of Brazil/. Rio de Janeiro, 1874.

[113]

Carajahís, and Javaés form a nation and live, 7-8000 souls strong, in 70-80 villages along the Rio Araguaya from Furo to Intaipabas.

[48] The same, in 1871, founded the settlement of Dumbasinho with the Collegio Izabel, two leagues below Leopoldina on the west bank (Leopoldina was founded in 1852), for the purpose of training and educating young Indians (Karajá, Kayapó, and Tapirapé) as colonists. The Collegio was given up at the beginning of the nineties.

175 114 The next detailed report about the Carajás was furnished by Dr. Spinola, who in 1879 accompanied Moraes Jardim on his Araguaya journey from Leopoldina to Santa Maria, which was undertaken for the purpose of making a map of the river. His

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175 Since then we have remained without any information on this area; no explorer again reports on the tribes along the Araguaya. Meanwhile steamer traffic expanded further, and new Brazilian settlements arose, especially the mission station Conceição among the Kayapó in the north. At the beginning of the twentieth century, the Bishop of Goyaz, accompanied by the steamer contractor Adolofo Guedes, undertook a journey on the Araguaya. According to the personal account of the [361] latter, they traveled, at high water, up the eastern arm of [197] Bananal from the north, came across a huge village of Šavajé, landed, but were quickly obliged to turn back in the face of resistance by the many Indians who were frightened by the 70 armed Brazilians. After that the wildest rumors swept through the land about the hostility and the great number of the Šavajé.

114 Such were the circumstances when I traveled on the [101] Araguaya in 1908. I navigated it from Leopoldina to Conceição, visited the Karajá, undertook side trips on foot to the Kayapó at Conceição and to the Šavajé on Bananal, and traveled up the Rio Tapirapé to the source region, where I came across the deserted villages of the Tapirapé Indians.

101 By way of supplement, a few statements about how the designations of the tribes have changed in the course of time might follow.

[13] I distinguish the following three hordes of the Karajá: the Šambioá in the stretch of the rapids, the Šavajé on Bananal Island, the Karajá proper on the Araguaya, west and south of Bananal.

101 The Šambioá are called Carajás by the first discoverers
175 (Antonio Pires de Campos in 1746, Souza Villa Real in 1792/93; Cunha Mattos also calls them this in his Chorographia de Goyaz, 1824). The name /179/ Šambioá appears for the first time in Cunha Mattos for a tribe which, roving about, sometimes visits Bananal Island, sometimes dwells on the Rio Cuyaba, and blocks passage through the western arm of the Araguaya (29). It is not

29. Rev. trim. 37, p. 393; 38, p. 20.

/179 cont./

101 175 known how Cunha Mattos arrived at this strange localization. The present Šambioá are called by this name for the first time by Castelnau in 1844, then Rufino in 1846, and Ehrenreich in 1888. This name is now the one commonly used; only Coudreau again calls them Carajá. This name, given to them by the Karajá, should be retained to distinguish them from the other hordes.

The Šavajé are mentioned for the first time as Javaes and Javahes in 1773 by Fonseca, who met them as visitors among the Karajá. (I do not know whether Pinto de Gaia mentions them.) Since then they have continued to be known under this name. They are mentioned again by Vasconcellos-Fonseca in 1774, Cunha Mattos in 1824, Castelnau in 1844, Spinola in 1879, Ehrenreich in 1888, and Coudreau in 1896/97, though none of them, except the first, again came into close contact with them.

The horde of the Karajá proper is mentioned for the first time by José Machado in 1772, and, to be sure, under the name of Carajás. They continued to be known under this name and were described by Fonseca and Vasconcellos in 1773 and 1774. They were not visited again after that; reports about them become confused, especially through the occurrence of the name Carajahí for a horde whose sites cannot be precisely located. Souza Villa Real, in 1793, is the first to mention the Carajahí: they had four chiefs. The authors of the two large historical works from the beginning of the nineteenth century confuse the picture completely. Silva e Souza reports (1812) that the Carajá and Carajahí occupy seven villages on the Araguaya, and that the Carajahí came to Salinas in order to make peace, but, since they were badly treated, they set out for their villages again. Cunha Mattos reports in 1824 that the Carajás live on the Furo and in the rapids region (see under Šambioá), and that the Carajahís occupy the left bank of the Araguaya and only occasionally come to Bananal Island. In Rev. trim. 37, page 363, he reports further that the Carajás come to Salinas to beg for iron implements. From these reports no clear picture is to be gained about the relationships between Carajá, Carajahí, and Šambioá. The picture remains just as confused after

101 114 175 [36] [131]

/185 cont./

142 the other hand, only four times (Pl. 11, Ill. 4; 38, Ill. 1; 44, Ill. 2). The color of the hair is black, with a reddish shimmer
[302] in an oblique light. Beard hair is sparse and is plucked out. Underarm hair is present, though not thick; it is sometimes pulled out, sometimes left. Pubic hair is heavily developed among the male sex; it does not extend much beyond the pubic bone and is not removed. I was unable to observe among the Indians any fine skin hair on the rest of the body; their skin is completely smooth. They, on the contrary, were astonished to see hair on my arms, hands, and fingers, the white sheen of which on my sunburned
[302] skin did indeed look peculiar. Eyebrows and lashes are plucked out.

164 Pathological formations on bodies were only rarely observed; I saw only one umbilical rupture in the case of a boy of about 12. Chief Ilk apparently suffered from an inguinal hernia
142 (Pl. 36, Ills. 1 and 2, right). Signs of past pregnancies were less noticeable on the body than on the breast.

The general picture of the Karajá is thus the following: Small to medium height, brown in color, with straight, sometimes curly hair; broad-shouldered, wide-chested, narrow-hipped figures with long lower arms and short hands and feet. Well-
[46] nourished, extremely muscular human beings. The women lag behind the men in every respect.

/186/ 2. Dwelling Sites, Arrangement, Number.

101
● 131 One large Indian nation, that of the Karajá, inhabits the banks of the Araguaya from 15 1/4-7° southern latitude. It is divided into the three tribes of the Šambioá, Savajé, and Karaja. The Šambioá inhabit the stretch of rapids between 7° and 8° southern latitude, the Šavaje the middle section of the river island of Bananal, between 11° and 12° southern latitude, while the settlements of the Karajá proper extend along the rapids-free course of the river from 10° 12' to 15° 15' southern latitude.

/186 cont./

131 Apparently there are Karajá living outside of the river valley. The first German Xingu-expedition, on the lower Xingu in the regions of the Yuruna, everywhere came across traces of struggles with alien Indians who were called Karajá by the Yuruna. The 171 [126] objects brought back that the Yuruna designated as coming from the Karajá, which are in the Museum für Völkerkunde in Berlin, reveal a culture reminiscent of that of the Karajá and that of the Kayapó (1). Thus, they might well have belonged to a splintered-off

1. The clubs, Nos. 1596 and 1597, have handles similar to those of the Sambioá clubs and oars (3979, e, d). Club 1597 is again similar to the one brought back by Herrmann Meyer from the Kayapó of the Paranayuba (4466), but, on the other hand, completely different from my Kayapó and Karajá clubs, whose handles are identical with those of the Savajé and others of the Sambioá (3983). The diadem, 1595, is identical with a Karajá diadem brought back by Ehrenreich, as well as two of my Kayapó diadems. The arrow, 1598, is like the Ehrenreich Karajá arrows. -- The numbers of the objects refer to the Berlin catalogue.

Karajá tribe, whose culture, altered by its sojourn among 101 Kayapó tribes, became similar to that of the Kayapó. The tribe of the Karajá proper did not, according to my investigations, 173 know anything about any fellow tribesmen on the Xingu. It [115] was only below Santa Maria that I learned from a Brazilian settler, who seemed to be acquainted with conditions among the Sambioá, that the branching off of the Xingu Karajá is explained by them in the following way: A Sambioá chief (Roca?; cf. Coudreau, p. 123) kidnapped a white woman; his son fell in love with her and wanted to take her away from his father. There was a fight in which the father proved to be the weaker, so he was obliged to depart with his followers; he turned westward toward the Xingu. How much of this story is credible we do not know as yet.

/187 cont./

101 The Karajá proper (2). They call themselves: kărăjă̆,

2. As explained above, I mean by Karajá the Indians called Carayahí by Ehrenreich. In accordance with the rather sharp J sound, which was often pronounced like dj, I was obliged to change the spelling to Karajá.

[104]

kărădjă̆, or krădjă̆. In addition, ĭnă̆ and ĭnaŭlă̆ were given as designations for themselves. They are called Karayá by the Brazilians. Among the Šavajé, according to their own statement, they are called ĭŭšomădŏ or bĕrĕhŏkŭwăndŭ, among the
• 13| Cherénte wărăšŭtŏrŏ. They inhaoit the middle course of the
[437] Araguaya, at present from 15° 15' to 10° 12' south latitude; their boundaries are thus the mouth of the Rio Vermelho in the south, a place between the north end of Bananal Island and Santa Anna in the north; only occasionally do they undertake trade voyages to Santa Maria and Conceição. In general they
[648] are confined to the banks of the river and its immediate hinterland, and they inhabit both shores equally; today, at any rate, there can no longer be any talk of the habit of avoiding the
484 west bank out of fear of enemies (3). They also extend their
[437]

3. Moraes Jardim, O Rio Araguaya; Ehrenreich, "Südamerikanische Stromfahrten," p. 38.

[113]

fishing and trading expeditions over large stretches on either side. In the east they visit the Šavajé in the interior of Bananal, but avoid going there in small numbers. In the west they navigate
[36] the large tributaries. In the Rio das Mortes, 15 leagues above the mouth, there is supposed to be a small Karajá village; they allegedly do not go farther upstream here. They travel
[225] up the Rio Cristallino for a stretch to fish for turtles. On the
13| Rio Tapirapé they go just below the waterfall; a tree with two bullet-tracks, a fire area, and the remains of utensils mark the boundary here against the Tapirapé Indians.

/190/

161 Without the Šavajé of the south horde, the total figure
[162] thus comes to 815; with the Šavajé, 831 persons. Therefore, on the average, there are seven to eight persons in one house.

●[131] For the large area that the Karajá inhabit (about 800 kilometers in length), the population is thus very small. It is indeed possible that it was once larger, though the huge figures
162 of earlier reports seem greatly exaggerated. The small number
164 of youths and maidens is striking. Perhaps maidens were kept hidden from me; perhaps, however, very many young persons were in fact victims of the measles epidemic which, according to statements by the Indians, raged terribly among the young people in 1906 or 1907 (1). For the present, no retrogression is

1. In 1908 very good health conditions seemed to prevail among the Karajá. It was only in the village on the mouth of the Tapirapé that many small children were suffering from a kind of whooping cough. From July to the end of October, as far as I know, only one child and two old men died. I did not observe any births, but obviously several were imminent in a short time.

163 to be seen. The number of children seems appropriate for the
589 conditions, about three children to a family. There were a few
581 middle-aged bachelors; their influence on the male youth is not good. They preach the ideal of bachelorhood, which the young try to emulate, and all the more since, with marriage, they are obliged to undertake hard daily work (fishing, laying out plantings). More than one told me that he did not want to marry, because then he would have to work so much. The parents seem to work against this, however.

175 If we look more closely at the relationship of the south
167 horde to the north horde, it seems that the south horde originated only within the course of the last hundred years. The Karajá thus seem to be in the process of migrating to the south. We have the following information about the dwelling sites of the Karajá.

/190 cont./

175 In 1772 José Machado meets Karajá, apparently on Bananal
167 Island. In 1773 Fonseca visits the Karajá north of the southern tip
[162] of Bananal; they occupied nine villages with 9,000 inhabitants, three villages of which belonged to the Šavajé.

175 Transplantings to the south, into aldeamendos, took place
167 from 1782 on. In this year 700 Karajá were transplanted to São
648 José de Mossamedes near Goyaz, where they gradually perished.
[164] In 1786 Carretão was founded for Chavánte and Šavajé; most of
[165] the Indians succumbed to a measles epidemic, and the survivors were taken to Salinas in 1788, where they likewise gradually
[131] perished. A removal of the Indians to the south near these "centers of civilization" did not take place at that time, however, for in 1792 Souza Villa Real, when he traveled downstream from the Rio Vermelho out of the Araguay, did not find any Indians as
[484] far as the south end of Bananal. It was only at the beginning of the nineteenth century that the Karajá seem to have come to Salinas occasionally to visit their fellow tribesmen settled there. Thus, Silva Souza reports that between 1809 and /191/ 1812 they came to Salinas in order to submit peaceably, but that they moved back to their villages on the river as a result of a dispute; unfortunately, it is not said where these villages were. Cunha
[439] Mattos reports in 1824 that the Karajá at times came to Salinas
[172] in order to buy iron implements there (1). These conditions

1. Rev. trim. 37, p. 363.

lasted for many decades, for Castelnau reports in 1844 that the Karajá occasionally came from the Araguaya to Salinas, in part to visit their fellow tribesmen, in part to plunder the plantations
175 of the Brazilians (2). He himself did not come across any villages
13
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2. Vol. 1, pp. 372, 377, 383.

from the mouth of the Rio Crixá to the southern end of Bananal, but reports that the fixed settlements start only after the division, and, to be sure, on the western arm, and that up to the Rio das

/191 cont./

175 Mortes there are three villages, the first of which lies 38 leagues,
131 the second 30 leagues, and the third directly above the Rio das
361 Mortes (3). Rufino, too, in 1846/47 found Karajá villages (nine)

3. Vol. 1, p. 395; Vol. 2, p. 114.

only along Bananal Island, the most southerly of which lay nine
175 days below the southern end of Bananal. In 1863 Couto de
167 Magalhães made a new attempt to settle Chavánte and Karajá
648 in a village near Salinas, in order to introduce them to civiliza-
361 tion here. It was this settlement, in connection with the further advance of Brazilian civilization toward the west, that seems to have led the Karajá to settle south of Bananal Island. Thus, Moraes Jardim and Spinola in 1880 mention the first village of the Karajá from the south as near São José, then a second village at the mouth of the Rio Crixá. There follow 18 villages on Bananal, beginning on the Lago dos Chavántes and with a village
[162] near Santa Maria at the end. These 21 villages were said to have about 600 inhabitants.

175 Ehrenreich mentions the following villages in 1888: Between
361 Leopoldina and the Rio Crixá a camp with a few tents was found.
[162] Near Schischá there was a village of about 30 persons on a sand-
[221] bank. He found the ranchos near São José, which were inhabited by the Indians during the rainy season, deserted in August. There was another village on the Rio Crixá. North of the southern tip of Bananal he lists the following villages: Above the Rio das Mortes three villages, near Izabel do Morro four villages, from there to the mouth of the Tapirapé six villages, and below the Tapirapé mouth six more villages, the last of which lay isolated
[121] on the north end of Bananal. The formerly northernmost settlement near Santa Maria was, according to his account, attacked by the Kayapó in 1881 (in 1859, according to Coudreau, p. 136), destroyed, and, as a consequence, definitely given up by the
[162] Karajá. The north horde, therefore, according to him, occupied 19 villages, whereas the south horde occupied two to four villages. Cavalcanti in 1895 gives the following villages for the south horde:

/193 cont./

162 Thus, the migration southward seems to continue to this day,
166 and it seems to have affected the Savajé as well. Apparently the south horde has a bit of Savajé blood in it, which is noticeable above all in the taller build. Today only about one-fifth of the Karajá live south of Bananal; the majority still live in the north horde, but we have seen that in it, too, a trend toward the south is making itself noticeable (4).

[361] 4. A migration from the south horde to the north horde took place long ago: people emigrated from Schischá and settled on the Corrego; this is the village of José (six men, eight women).

174 Whether this migration to the south is a continuation of an older migration which brought the Karajá to the Araguaya I should like to leave undecided. As is well known, Ehrenreich pointed out many similarities between the Karajá and the Indians of Guiana.
171 Without wishing to pursue these cultural connections further at present, I should like to state, from a comparison of Karajá and Kayapó c[illegible]e, that the Karajá show very many cultural traits related to [illegible] Kayapó, but also harbor a large percentage of foreign /[illegible]/ elements that seem to point to the north or northwest. It will remain for later investigations to pursue these cultural problems further. The present-day distribution of the Karajá, their confinement to the river valley in a narrow band beyond 8 1/2 degrees of latitude in the midst of hostile tribes, especially those of the Ges /Ge/ family, seems to point to the fact that the Karajá migrated up the Araguaya from the north, breaking up the tribes living here. So far the Karajá have not yet come to an amicable relationship with the neighboring tribes. Efforts to bring this about were undertaken at Conceição by the mission, but they failed after initial success (1).

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[115] 1. The reports, for which I am indebted to a Brazilian near Santa Maria, that the Kayapó and Sambioá meet annually at a particular place on

/351/

II. The Šavajé.

175 1. Historical.

Up to the present time the Šavajé /Javahe/ have been known almost only by name. The first to see the entire island of Bananal was Diogo Pinto da Gaia in 1720; I was unable to obtain his report, however, so I cannot say whether he encountered the Šavajé. We have the oldest report by José Pinto da Fonseca, who in 1773 navigated the Araguaya and pacified the Karajá. [62] [31] He reported (Rev. trim. 8, pp. 376 ff.) that they lived in three villages on the island of Bananal. He says that in the interior of the island there was a large lake abounding in fish (1).

1. Ibid., p. 389.--This report does not show that the Šavajé lived on this lake, as subsequent investigators construed (Ehrenreich, "Beiträge," pp. 5, 7).

[574] During his sojourn among the Karajá, the latter were visited by the Šavajé; wrestling took place as a greeting. According to his statements, the two peoples lived in peace. The Šavajé came riding up in large numbers in boats; they bore feather ornaments on their heads and lances adorned with feathers in their hands and blew on trumpets.

In 1774 Vasconcellos was on the Araguaya with Fonseca; he established a presidio and the aldeamendo Nova Beira on the east arm of Bananal where he settled Karajá and Šavajé. He [103] named the three villages of the Šavajé Cunha, Mello, and Ponte de Lima (Rev. trim. 37, p. 393). The presidio and aldeamendo soon ceased to exist: in 1782 the Indians of the aldeamendo were resettled in the new aldea of São José de Mossamedes, where they gradually perished. It is not absolutely certain whether there were Šavajé also at the aldea Pedro III (Carretão). In 1786 Miguel de Arrudo e Sá received the order to make war on the Chavánte and establish an aldea for them. He

/351 cont./

175 settled 3,500 Indians in Carretão. Souza e Silva, in 1812, speaks only of Chavánte who were housed there, whereas Cunha Mattos also ascribes this fate to the Šavajé. An epidemic of measles destroyed almost all the Indians; the rest were transferred in 1788 to the aldea Salinas. After that the Šavajé disappear from view; they gradually become a savage, feared people, about
175 which nothing more specific is known. In 1824 Cunha Mattos
131 (Rev. trim. 38, p. 20) reports only that they live on Bananal Island, are very light and almost extinct. In 1844 Castelnau describes the island as uninhabited; according to him, /352/ the Šavajé live about 30-40 miles above the northern end of Bananal Island and three to four days' journey east of the Furo,
[114] in the territory of the Chavanté. Obviously this information rests on misunderstood stories of his boatmen (Vol. 2, p. 115). In the work, O Rio Araguaya, by Moraes Jardim, dated 1880, it is reported that near a Karajá village there is a lake that is connected with the large lake in the interior of Bananal Island, and that from this a canal leads over to the Furo near a Šavajé village. It is said in a later note that all the villages of the Šavajé are supposed to lie on the Furo. Ehrenreich repeats Fonseca's statements ("Beiträge," pp. 5 and 7); at the same time he reports that the Šavajé lived in three villages on the lake and had last been spoken to, in 1888, at the mouth of the lake's outlet into the Furo. They are generally regarded as a tribe linguistically related to the Karajá. In 1896, Coudreau, finally, states only (Araguaya-Tocantins, p. 110) that they lived on Bananal and were but little known, but that they were the strongest of the Karajá tribes.

175 In Goyaz I learned that during the first years of the twentieth century the Bishop of Goyaz navigated the Araguaya
[361] with a steamboat. On this occasion the Brazilians entered the Furo from the north and came across a huge village of the Šavajé at the entrance of a brook. An avenue of bananas led from the river to the village. Since they came in large numbers (approximately 70 men) and all armed, the Šavajé soon

/352 cont./

175 forced them to retreat, with a Savajé walking on either side of each Brazilian. When the steamer whistled upon departure, many Savajé, out of terror, leaped from their canoes into the river. In any case, from then on great fear prevailed among the Brazilian population concerning the more powerful Savajé.

361 [162] [131] 2. Dwelling sites. On the basis of my inquiries among the Karajá, the Savajé live in the interior of Bananal Island in three to five villages which are distributed over a long stretch of territory. The northernmost small village is said to lie in the interior, three to four days above the north end of Bananal Island. The main village lies, in the dry season, about eight days above the mouth of the Furo on a sandbank at the entrance of a brook (outlet of the inland lake?). In the middle of August it is moved into the interior. It is said to be very large, "like a city"; Pedro drew six rows, each with 20-25 houses, in the sand. The bachelors [346] are said to sleep in the mask house, located apart. Farther south, one to two days (?), one or two small villages lie in the interior [114] of Bananal. I visited one of them from Karajá Village No. 15, [487] from which it is located quite directly east. One reaches it by a well arranged route: after half a day's march, one comes to the Karajá village of Korumaré on a river. Either one travels up the river for one and a half days in a boat, describing a large arc to the south and east, or one walks for a day across the campo eastward to the harbor, from which it is another three to four hours' march to [162] the village. The village, which contains five houses with approximately 100-150 /Pl. 59 appears here/ /353/ inhabitants, lies on a lake; it is moved several times in the course of the dry season. [132] In the rainy season the entire region is inundated with water; apparently this lake then forms a part of the large lake that Fonseca mentions. I was unable to find out where the village is moved to during the rainy season. Finally, there is said to be a fifth small village still farther south, but the accounts about it vary.

131 162 101 361 166 This is the one branch of the Savajé. A second one lives near the south horde of the Karajá, and, indeed, in the two southernmost villages: Schischá and near Leopoldina. They migrated here in the last generation but one, for Chief Chico in

[TEXT CONTINUES ON P. 312]

5: Krause

SP9 Caraja SP9
Tapirape SP22

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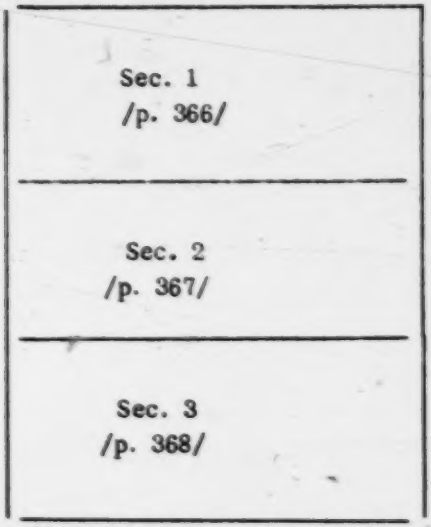

Chart of Positions of End Map A.
[Facing p. 365]

5:Krause--366 E-5 (1908) 1911 SP9 Caraja SP9 ●
Tapirape SP22

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●131
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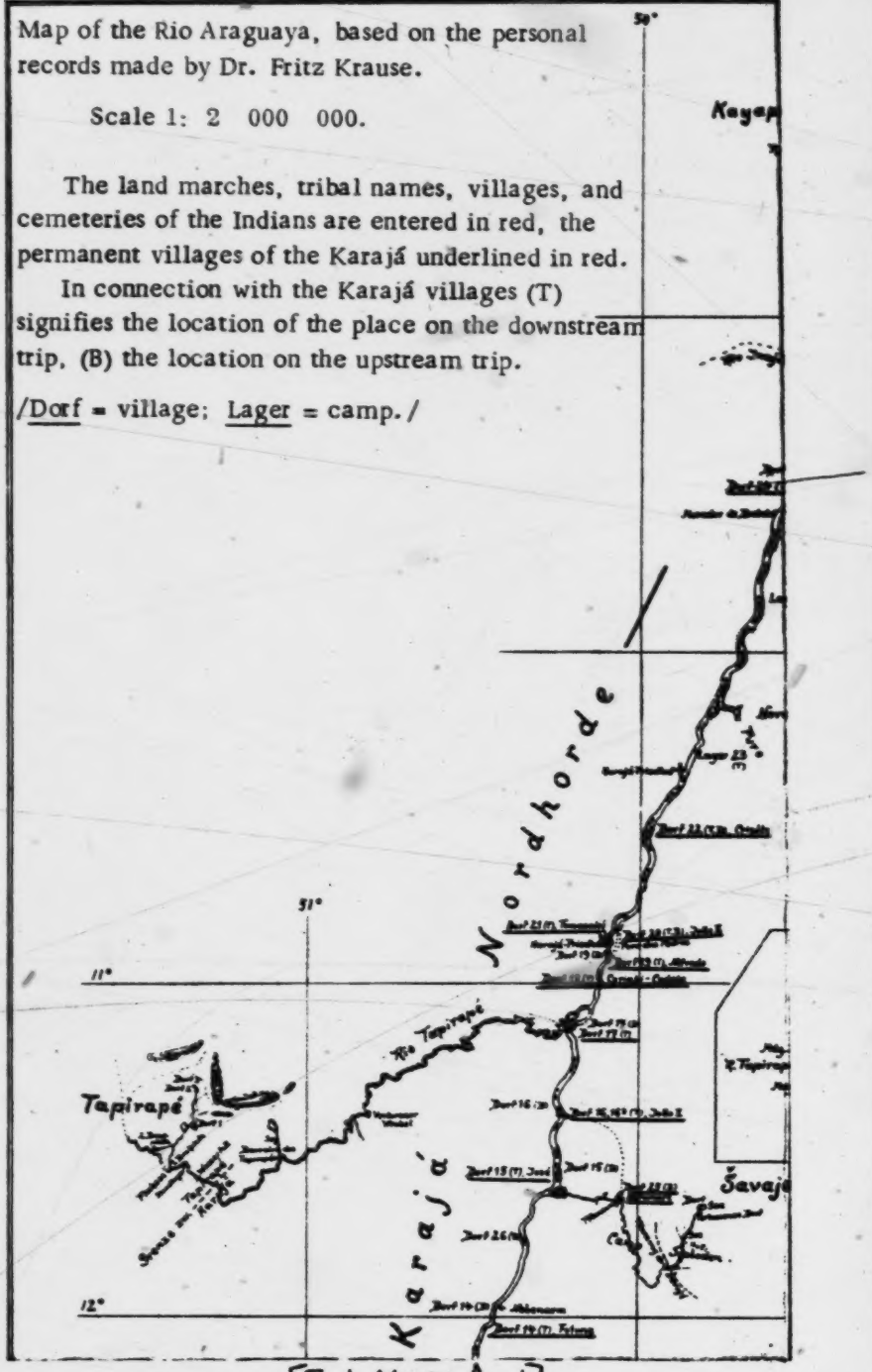
Map of the Rio Araguaya, based on the personal records made by Dr. Fritz Krause.

Scale 1: 2 000 000.

The land marches, tribal names, villages, and cemeteries of the Indians are entered in red, the permanent villages of the Karajá underlined in red.

In connection with the Karajá villages (T) signifies the location of the place on the downstream trip, (B) the location on the upstream trip.

/Dorf = village; Lager = camp./



[End Map A-1]

5: Krause--367 E-5 (1908) 1911 SP9 Caraja SP9 ●
Tapirape SP22

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●131
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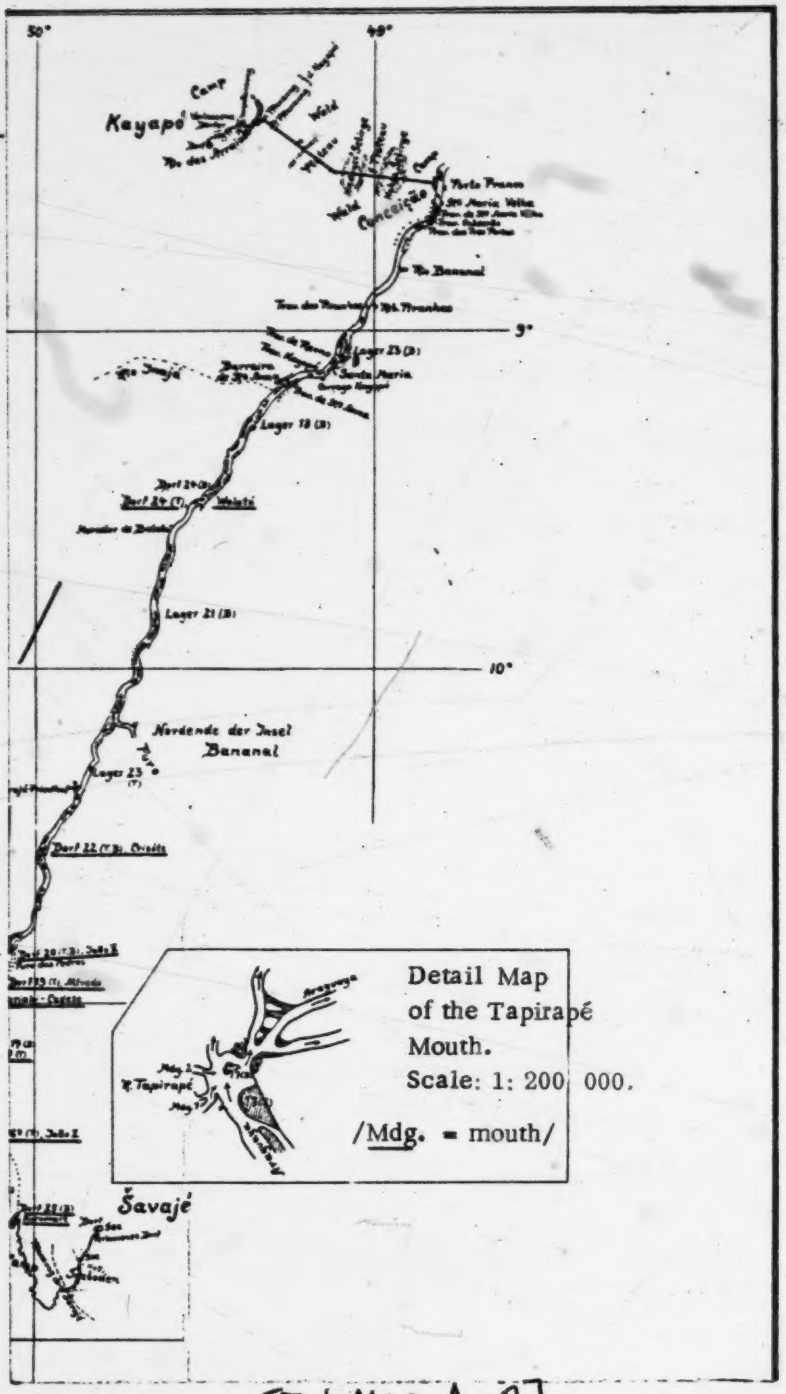
361



[End Map A-2]

5: Krause--368 E-5 (1908) 1911 SP9 Caraja SP9 Tapirape SP82

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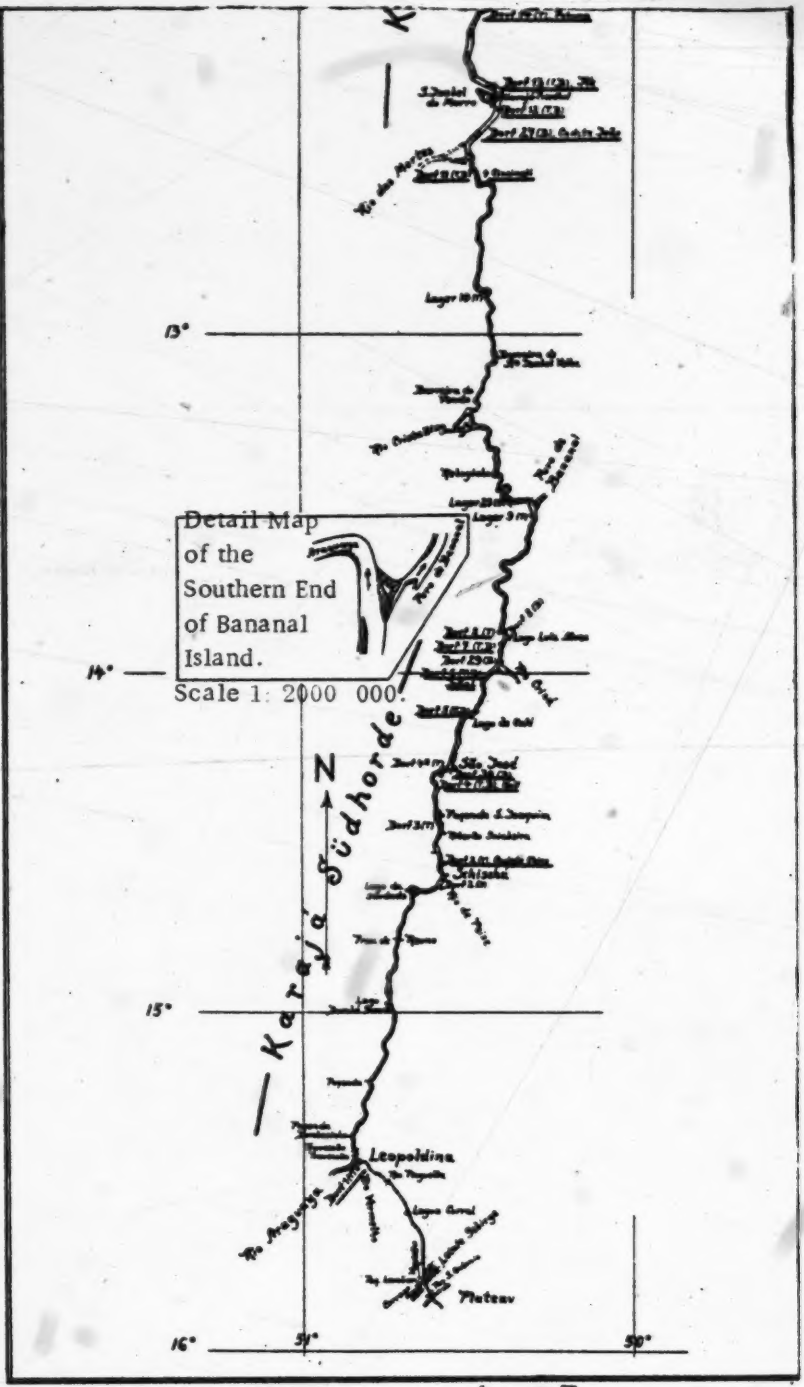

[End Map A-3]

5: Krause

B
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133

SP9 Caraja SP9
Bororo SP8
Tapirape SP22

Sec. 1 /p. 369/	Sec. 2 /p. 370/	Sec. 3 /p. 371/
Sec. 4 /p. 372/	Sec. 5 /p. 373/	Sec. 6 /p. 374/

Chart of Positions of End Map B.
/Facing p. 368/

5: Krause--369 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP22

BCT
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Survey Map

Scale 1: 20'000 000.

End Map B-1

5: Krause--370 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP 22

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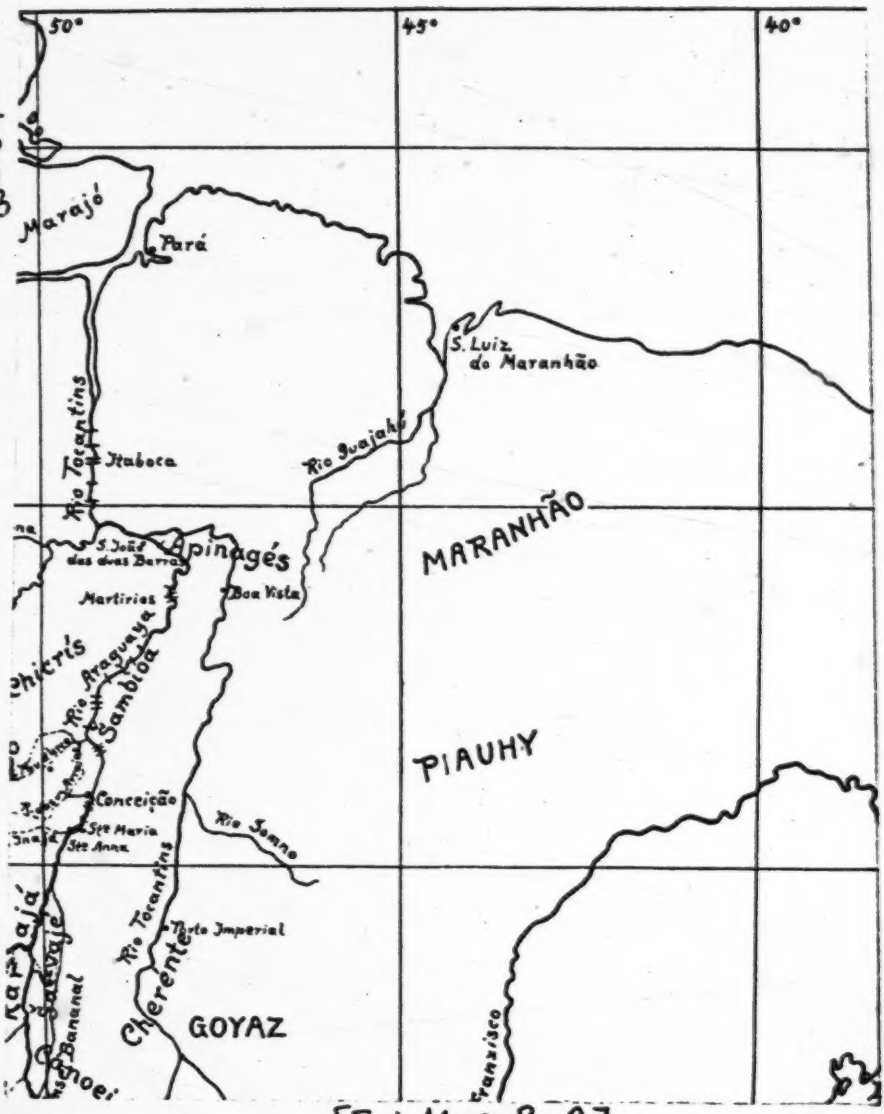

[End Map B-2]

5: Krause--371 E-5 (1908) 1911 SP9 Caraja SP9
Botoro SP8
Tapirapé SP22

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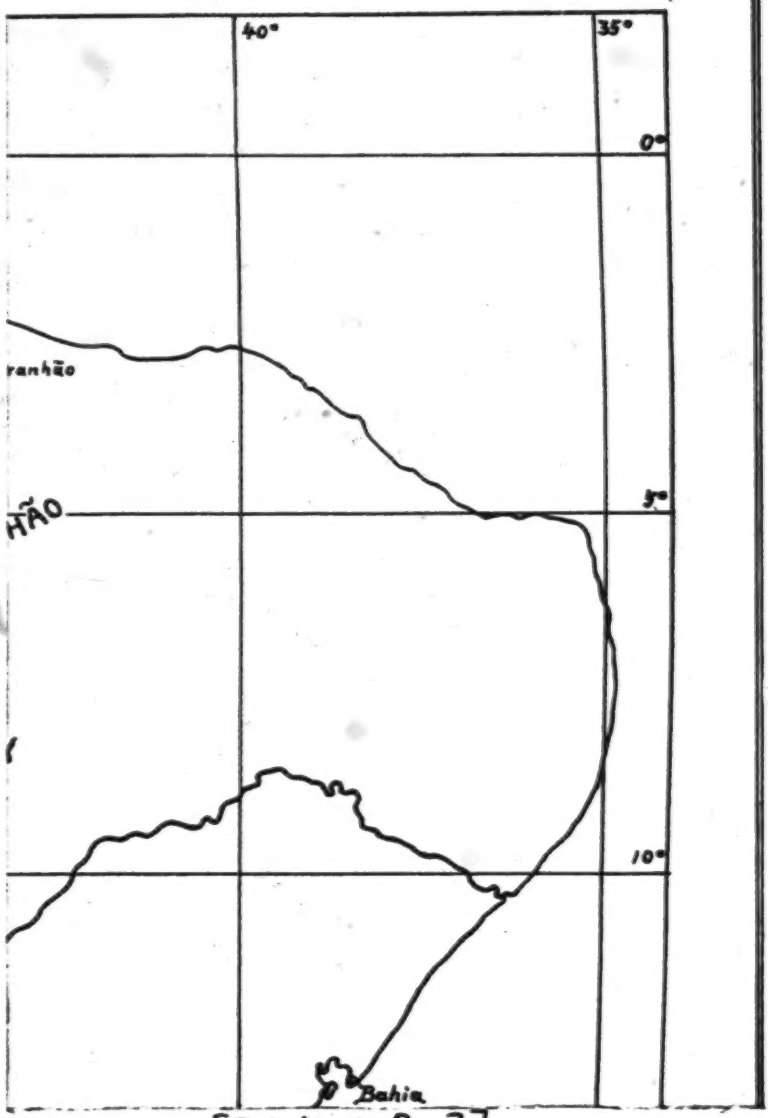

[End Map B-3]

Bororo SP8
Tapirapé SP22

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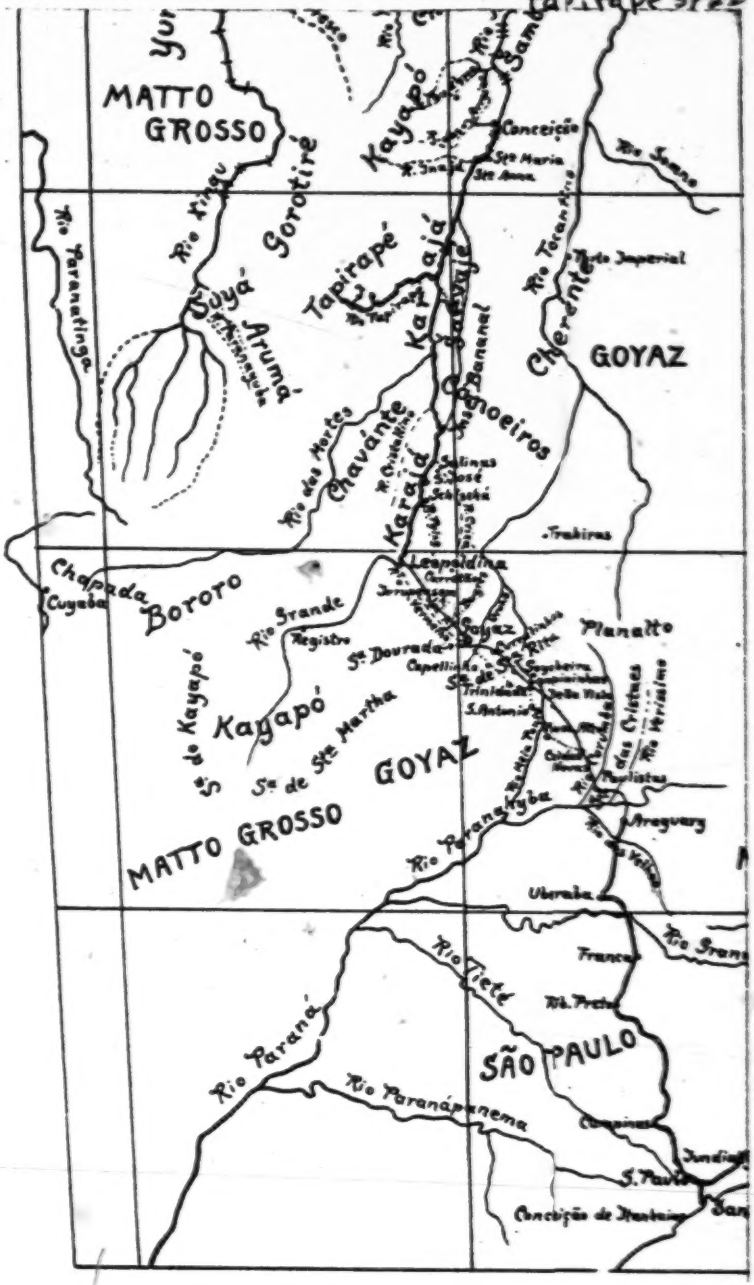

The travel route and the tribal names are entered in red.

[End Map B-4]

5: Krause--373 E-5 (1908) 1911 SP9 Caraja SP9 ●
Bororo SP8
Tapirape SP22

BCT
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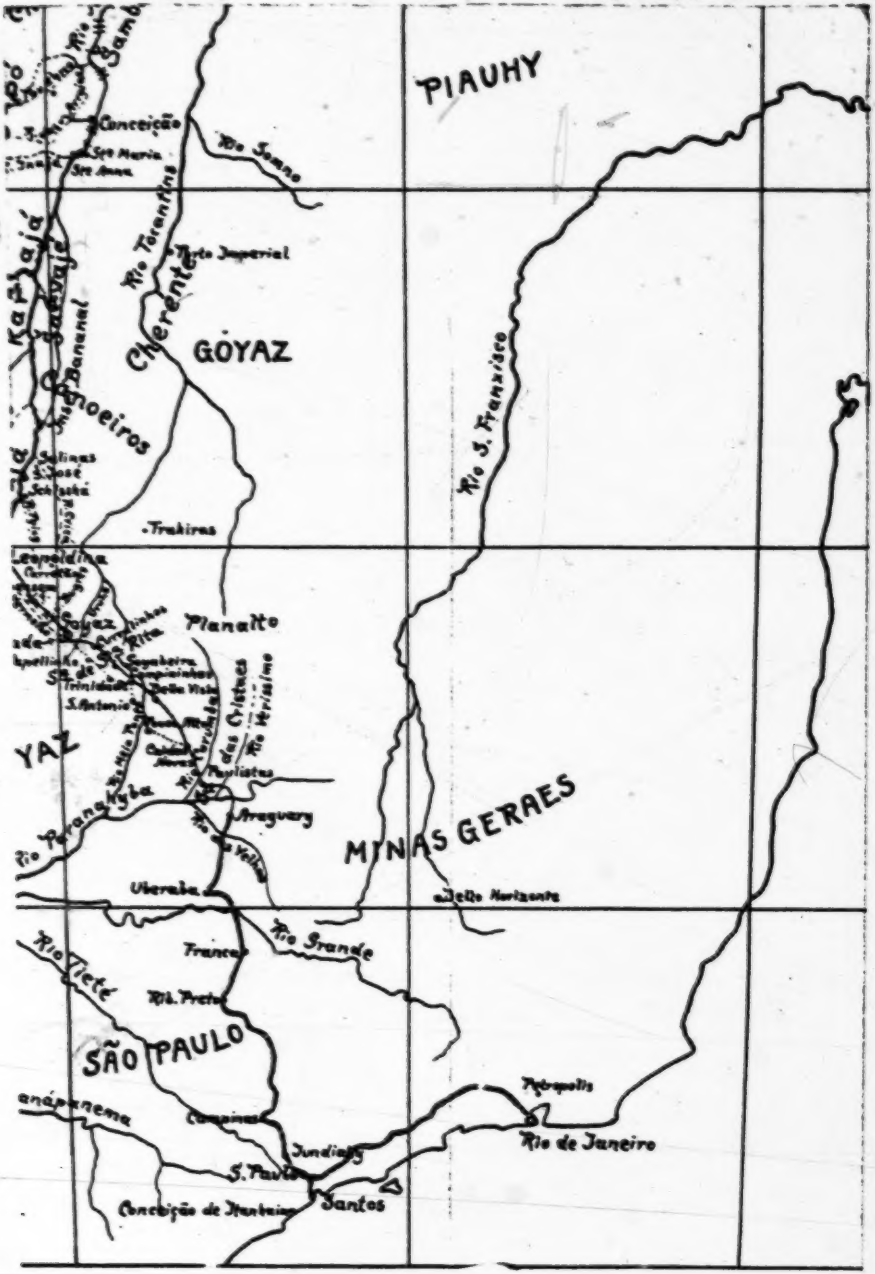

[End Map B-5]

5: Krause--374 E-5 (1908) 1911 SP9 Caraja SP9
Botoro SP8
Tapirape SP22

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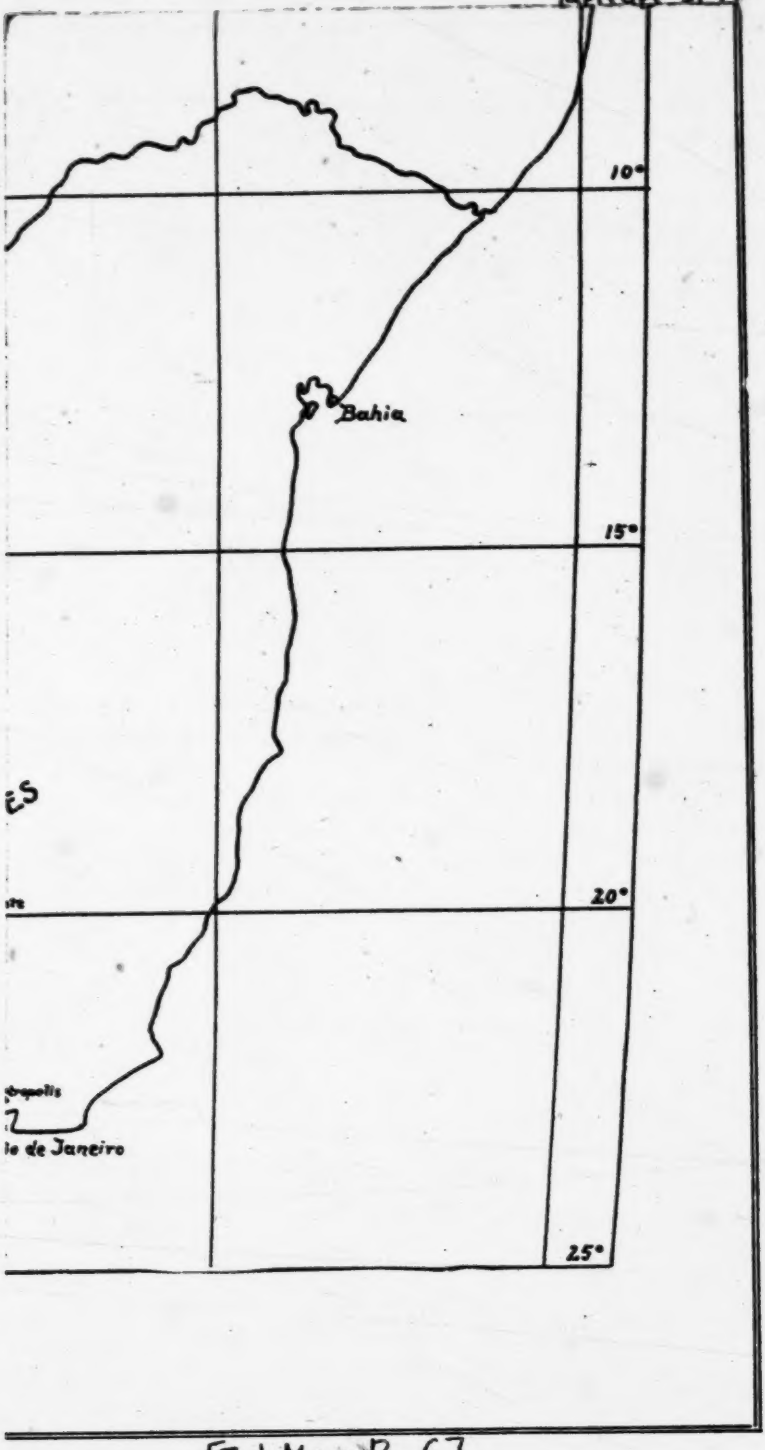

[End Map B-6]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

derelects, drifting for ages on the ocean of time. Physically, they have developed splendidly, and approach closely the completeness that the Creator has ordained for man; they are fine animals. Mentally, they have scarcely advanced one step, and they fall immeasurably below the standard of intellectual completeness that the Supreme Mind has beneficiently ordained that all mankind should strive to attain and to enjoy. Morally, or spiritually, they have not developed at all, but instead, have shrivelled fearfully, and every day they fail more and more of the glorious standard of perfect manhood and soul development that God, the Supreme Soul, has established, and ardently desires that all men should attain to, until they are almost infinitely removed from God. What a fearful *mis*-fortune it is that men should so utterly miss the prize of the high-calling of God.

For many of the facts herein presented regarding the Karayá tribe, of the Araguaya, I am indebted to that valuable work on South American Ethnology, *Beitrage zur Völkerkunde Brasilicus*, by Dr. Paul Ehrenreich.

The Brazilian government once maintained a school at Leopoldina to "civilize" the Karayá who live in several villages, or clusters of huts, scattered along the Araguaya a thousand miles. Much money was expended in this venture, but like many similar government enterprises, it ended without any desirable results having been achieved. Though a sincere effort may have been made to teach a few of the arts of civilization to these children of the wilds, yet the heart, or conscience, remained untouched by any elevating influences. Moreover, the moral influences that did exist, were positively bad, for the "civilization" that operated on these primitive people was immoral, degenerate. Therefore the savage pupils readily absorbed the vices of their teachers and examples, which were positive, but were not so apt to acquire their virtues, which were at best merely neutral. So they graduated from the school of "civilization" in a worse plight, morally and socially, than when they "matriculated."

To establish a school to "civilize" the children of the

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Chapter VIII.

THE KARAYÁ.—RECEIVING STRANGERS.—PERSONAL ADORNMENT.—DOMICILES.—MENAGERIES.—FISHING AND HUNTING.—HUSBANDRY.—FOODS.

101 [161] The Karayá tribe is divided into three great divisions, or separate tribes, called the Yavahé, the Karayáhy and the Sambiôa, numbering in all about four thousand. Little is 131 known of the Yavahé division except that they dwell in three 162 villages, or encampments, by a large lake, or lagoon, in the unknown interior of the great Isle of Bananal, which is between three and four hundred miles long and nearly one hundred miles broad, being formed by the two arms of the 133 Araguaya river. The Yavahé lake has an outlet into the [114] eastern arm of the Araguaya. In our descent of the Araguaya, we followed the western arm.

177 186 The Yavahé, though hostile to civilized men, and determined to avoid all contact with "civilization," much desire, neverthless, to obtain the steel implements, such as axes, knives and grubbing hoes, which civilization alone can furnish them. Neither does the Sambiôa branch wish to have any direct contact with "civilization" because they see plainly that their brethren of the Karayáhy division, who live in touch with the "civilization" that exists in the interior of Brazil, and which we know to be semi-barbarous, immoral and superstitious, are in a worse plight, morally, socially and physically than they themselves are—that they are extremely poor and demoralized, and suffer from various diseases, contracted from "civilization," with which they themselves are

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

609 Many
[302] of them are painted black and red, and have their faces daubed
[301] with a thick layer of black soot; others wear upon their heads
[357] crowns made of beautiful feathers; while others again, have
[411] their hair braided and decorated with the brilliant crimson and gold feathers of the macaw. All are armed with spears beautifully decorated with feathers, and with bows and arrows and heavy killing clubs. They present quite a military spectacle.

Disembarking, the first thing the visitors do is to show the savages their arms, especially the repeating rifles, which fill them with awe. The chief now hastens to declare that he and his people are friends of the white man, saying: "The Karayá is the friend of the white man; there is no lie with us," repeating this twice. Confidence established, some trading may be done without difficulty. Small children, and particularly, young girls, are very shy of the strangers, and usually creep into their huts and cover their faces with their hands. The visitor is never troubled by beggars, and rarely has anything stolen from him.

131 The Karayáhy division live along the main stream of the
162 Araguaya between São José and Santa Maria in twelve or
[648] fifteen villages or encampments, one of which, near Santa Maria, was completely wiped out in 1881 by the Kayapó
361 tribe. Their villages are not so clean as those of the Sambiõa, nor are the huts so well constructed.

191 Observing the speech of the Karayá, one can scarcely notice any movement of the lips; nor do they seem able to repeat exactly a sentence just uttered. They have many sounds which they produce with the tongue and swallow the
192 last syllable. Apparently, their speech is not related to any Brazilian aboriginal language. The most remarkable thing about it is that they have one dialect for the men and another for the women; though only a few words are entirely different, and with most of them there is but a slight, unimportant change.

142 Physically, the Karayá are one of the finest of the aboriginal races of Brazil. They are of medium size, slender and

7:Lipkind E-5 (1938-1939) 1940
SP9 Caraja SP9

CARAJÁ COSMOGRAPHY

By WILLIAM LIPKIND

The Carajá are an isolated people inhabiting a large territory slightly north of the geographical center of Brazil. During 1938 and 1939 I lived with the Carajá and collected a large body of textual material which forms the basis of the generalized presentation of Carajá world-view which follows.[1]

The Carajá universe is very small. Their own territory (Bananal), an island formed by a large fork of the Araguaya river is its center. To the west the great Chavante plateau stretches out to the huge river in which the sun goes down. All night the sun moves through the underworld and in the morning he comes up out of another river which is the eastern boundary of the world. If you paddle many days downriver, you will come to a village of the transformer Kanashiwe, the world's northern limit. An equal journey upstream will take you to its southern limit, another village of Kanashiwe.

The Carajá are perfectly acquainted with the middle portion of this parallelogram. Every beach, high bank, wood and lake along the Araguaya, every body of water and distinctive patch of ground within Bananal, is known and has a name. The tributaries are known in less detail and only up to a few days' journey from their mouths. Inland from the rivers their knowledge peters out after a short distance and you are soon in mythical country.

To the Carajá this world seems very large. The journey to its northern and southern limits is the initiation journey of the dead. No man since legendary times has gone very far toward the eastern and western boundaries, and, besides, there are two other dimensions, the underworld and the sky.

In the underworld, the original home of the Carajá, there was neither sickness nor death. As the emergence myth states, "More people kept being born. Nobody died. There wasn't room enough. When a man got old, he sat there in one place without moving. Kaboi couldn't add any more houses to the village. It was full. A new father was lying on the mat. It was time to eat honey. He went off hunting honey. While he was hunting he heard a *seriema* (Portuguese name of a bird) sing. He scooped a hole toward it and came out. He found fruit at once and decided to return. When he got back he gave his folk the fruit to taste. They found it very good and wanted to come out. They invited the others to come with them. Wobedu sent his folk out first and he went first among them. Kaboi came

[1] The work was financed by Columbia University.